

# The Christian Herald.

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[No. XXII.

## Miscellany.

### ACCOUNT OF SAMUEL FREND,

A SUNDAY SCHOLAR.

The supporters of Sunday Schools have been favoured with a fresh instance of the beneficial tendency of these institutions, in the case of Samuel Frend, a lad about twelve years of age, who died in Cambridge, (Eng.) in January last, after having attended a Sunday school in that town, more than six years. For the last six months of his life he was greatly afflicted, and was often visited by the teachers. The particulars of one of these interviews has been recorded by his teacher, (Mr. Gallyon,) and from the degree of interest it has excited in England, we are induced to republish it.

"Jan. 11, 1824.—A request was sent to the school that some one would visit Samuel Frend, to which I cheerfully acceded. I had seen him about two months before, in company with a friend, when I found him so extremely deaf, as to be incapable of joining in any conversation, and the result of that visit was such as to give rise to the idea that further visits would be useless. Upon entering the house, his grandmother told me that he was very ill, too ill to speak; but upon hearing that his teacher was below, he immediately aroused himself, and expressed a wish to see me. He was now supported with pillows, and stretching out his hand he grasped mine, and said, 'Come, my dear teacher, come close to me, that I may hear all you say.' I said, 'You do not appear so deaf as when I last saw you.' He said, 'No, thanks be to God, I am not; but I am much worse.' I remarked, perhaps you may be still worse. With a smile he answered, '*I expect to be worse*; but I shall not mind that, if my Heavenly Father gives me grace, and enables me to bear it without murmuring.' I said, 'Then you know who it is that permits you to be afflicted.' 'Yes,' he said, 'it is God that afflicts me, but I hope it is for my good.' I observed, 'You have been a long time ill, I suppose you spend many hours

alone.' 'Not alone,' he instantly and impatiently said, 'Not alone, for God is with me.' 'But how do you know that God is with you; what makes you think so?' He replied, 'I never feel so happy as when left by myself; I love to pray best, when nobody hears me but God; and then sometimes I feel so comfortable and so happy, my pain appears to leave me, and I feel as if I was in heaven: *I like to see my friends, but I love to be alone best.*' I said, 'Can it be possible that God will love you, while you are a sinner?' 'Yes,' he answered, 'I know I am a sinner, and I once thought that God could never pardon such a sinner as I was: you know, sir,' said he, 'you know what a bad, wicked boy, I was.' Tears for some minutes prevented his saying more; at last, in a whisper, rendered almost inaudible by his weeping, he said, 'But Christ died for sinners.' 'Yes,' I said, 'blessed be his name, he did die for sinners, and he now lives to intercede for those who come to God by Him. Do you, my dear child, sincerely repent of sin?' He said, 'I trust I do; I have prayed for mercy—I have prayed that God would forgive my wicked conduct, and prevent me being wicked again; and I have obtained mercy—I trust God has forgiven me, and I do not doubt but I shall go to heaven.' Being asked when it was he first felt so comfortable, and what made him feel so? he answered, 'When I was first taken ill, I did not think much about God or Jesus Christ; but soon after that my grandfather died, and he used to talk so much about heaven, and God, and glory, and used to cry so much when he thought what a sinner he had been, that I thought surely I must be a sinner too. Then I used to say the prayers I learned at the Sunday school; but when you last came to talk with me, you said it was no use my *saying* prayers, if I did not mean what I said, and that God would not hear me if I did not really wish what I said in my prayers; and when you were gone, I thought, why sure I have never prayed; and then I thought how wicked I had been, and that God would not forgive me at all—this made me cry very much: but once I thought what Jesus Christ said, *Suffer little children to come to me, and I love them that love me*, and then I felt happy when I prayed.' I asked him whether he read his Bible, but it appeared that the nature of his complaint would not permit him to read; but since he had been ill, he said, he had thought of what he learnt at school.—'Blessed school!' he exclaimed, 'how often have I wished to be there again, that I might hear more about Jesus Christ.' I remarked it was a mercy that his memory was preserved, that he could recollect what he had been taught, especially as his sight and hearing failed him: he immediately caught at the idea, and exclaimed, 'Yes, blessed memory! and blessed school! they are the best friends I have, except

God and Jesus Christ.' In the course of our conversation, he remarked, 'I hope my teachers will forgive me every thing; I have often thought since I have been ill that I occasioned them a deal of trouble. I know I was not so bad as many of them, but still I was a wicked boy.' At another time, he said, 'That dear school! what a deal I have learnt from going there; I sometimes wish that I might get well, but it is only that I might come to the school again, and hear more about Jesus Christ—but I had rather die and be with him for ever.' I was much struck with his attachment to the school, and his love to the teachers; at times, also, he expressed much anxiety for the children. In one part of our interview, I had ceased speaking for some minutes, fearing he was exhausted; however, upon looking at him more earnestly, I found he was engaged in silent prayer. After a moment, he said, 'Ah! I have often thought what a pity it is that some of the boys should pay so little attention to the instruction of the school; if they were afflicted for eight months as I have been, they would then know its importance; there is W\_\_\_\_\_, and A\_\_\_\_\_, and C\_\_\_\_\_, [alluding to three very unruly boys,] I would not for a world act as they do in school.' Then clasping his hands, and lifting his eyes towards heaven, he said, with more energy than I supposed he was capable of, 'Father, forgive them, they know not what they do—they know not what they lose.' He requested the Bible to be brought that I might read to him, and made choice of the 103d Psalm; I was anxious to know the reason of the choice: he said, 'every part of the word of God is precious, but I like that Psalm very much.' I asked why? He said, 'can I help liking it; he hath not dealt with *me* after *my* sins, nor rewarded *me* according to my iniquities; no, blessed be his name! He is merciful and gracious, slow to anger, and plenteous in mercy; and like as a father pitith his children, so the Lord pitith them that fear him—and can I help loving the Psalm?' This he uttered with great emphasis, and with such fervour as to produce great effect, and convinced me that he had read it with more than ordinary attention. While I was reading, he listened with great attention, and frequently wept aloud; at the tenth verse, He hath not dealt with *us* after *our* sins, nor rewarded *us*, &c. he interrupted me by saying, 'He hath not dealt with *me* after *my* sins, &c.' and then furnished his own comment upon the verse 'No, blessed God! if he had punished me as I deserved, I should now be in that wicked place; but I am going to heaven, where I cannot sin any more, nor grieve my heavenly Father as I have done—the Lord is merciful and gracious!'

"On the morning of his death he appeared deeply engaged in prayer, and now and then a word was caught expressive of resig-

nation to the will of God, of his hope of mercy, and his desire to depart. At last he uttered, sufficiently loud to be heard by all, 'Lord, I am ready—come, blessed Jesus! come quickly.' He was not heard to speak afterwards; he lay insensible the greater part of the day, and at three in the afternoon he breathed his last. A funeral sermon was preached for him, the Sabbath after his death, by the Rev. S. Thodey, (who had visited him during his illness,) from Matt. xxi. 16. '*Have ye never read, out of the mouth of babes and sucklings God hath perfected his praise?*'"—[*N. Y. Observer.*

#### NOTT'S "SERMONS FOR CHILDREN."

This little work, by the Rev. Samuel Nott, of Waterford, is probably known to most of our readers. It was written expressly, as its name imports, in reference to the instruction of the young, and "designed to promote their immediate piety."

It has been well received among ourselves, and soon after its appearance was republished in England. It is not our purpose at this time to offer any remarks of our own on the volume, but we have pleasure in transcribing the remarks of a reviewer in that country who speaks of it in terms of praise; and after making some quotations "to show the author's manner of conveying the most important truths to the minds of children, adds his "cordial recommendation," to the "excellent little volume."

At the time when we began to exert our feeble energies, in order to draw the attention, especially of Ministers, to the propriety and necessity of considering children as component parts of their congregations, we were not aware that the subject had already, in many instances, worked its way, not only to their minds, but also their hearts. The effect, however, of this has been too obvious both in their works (some of which we have had occasion to notice) and in their sermons and prayers, to need particular reference. It is with pleasure we remark, that clergymen of the established church, too, have been forward in their well-directed efforts to cultivate this delightful part of the Christian vineyard. We have, it is true, to rejoice in the exertions of ministers of various denominations here in this good work—at the same time we are compelled to acknowledge, that, not only in zeal, but in extended and systematic views of the subject, their brethren on the other side of the Atlantic have far surpassed them. This we state with the utmost readiness, for "*Tros Rutulus ve fuat, nullo discrimine habebo.*"—We would, indeed, earnestly request their consideration of the arguments employed so properly by Mr. Nott, on behalf of the immediate piety of children and young persons; nor can we recollect ever before to have seen the matter placed in so clear and resistless a light.

[*Family Visitor.*

## REV. JOSEPH WOLF.

The character of this bold and indefatigable missionary to Palestine—a Jew, yet preaching Christ crucified—is sufficiently known to those who have taken any interest in the moral movements of the day, to awaken in their minds at least a willingness to know more concerning him.

He is the son of a Jewish Rabbi,—was born at Weilersbach in 1796,—and during his boyhood was carefully instructed in the doctrines of the Jewish religion. The first knowledge he obtained of the truths of Christianity, such as to disturb his Jewish faith, was from a pious barber, to whom at the age of seven years he was in the habit of going every evening, to buy milk. At length he became convinced that Jesus Christ was the true Messiah, and at the age of eight years went to a Lutheran clergyman, with a view of publicly embracing the Christian religion. “You are yet too young,” was the reply; “return to me after a few years.” These circumstances he studiously endeavoured to conceal from his father; who nevertheless entertained some suspicions of his secret departure from the Jewish faith. In his 13th year, young Wolf went to reside with an uncle at Bamberg, with whom, for the first time, he read the four Gospels. He was delighted with the perusal, and once more resolved publicly to embrace the Christian religion. He accordingly went to Frankfort and applied to a Protestant Professor, unfortunately a Deist—who told him it was “not necessary to become a Christian!” “Christ,” said he, “was only a great man, such as our Luther, and you can even be a *moral* man without being a Christian, which is all that is necessary.” As might be expected, the influence of this deluded skeptic upon the mind of Wolf, at the tender age of fourteen years, was far from being salutary.—He was even led to hope at times, that the sentiments of his teacher were correct. That he did not fall in the fearful conflict—that he did not renounce the religion of Jesus—is to be attributed in part to a sickness with which he was mercifully visited after three months’ residence in Frankfort, during which, as he lay in the hospital, his religious impressions were revived by the solemn reflections to which his situation gave rise. But the same kind Providence which had mercifully sent this affliction, again restored him to health; and he returned to his native place to see his father.—But he was no more!

Young Wolf, being thus left an orphan, at once resolved to shape his studies to the office of a minister of religion. He appears at this time to have been actuated by no higher motives than literary ambition and a love of eminence. After wandering through differ-

ent parts of Bavaria and Germany—residing sometimes in convents, and at others gaining a subsistence by teaching the Hebrew language,—he was baptized at Prague, about the age of seventeen, as a convert to the Catholic religion. Not long after, he went to Vienna, where, by a merciful Providence, he gained admission into the family of Count Stolberg, an exemplary Christian, though by profession a Catholic. With him he read the New Testament in the original; and from him seemed to catch the spirit of piety and devotion. After three months residence in the family of the Count, circumstances of a political nature rendered it necessary for the latter to remove his residence from Vienna: and Wolf set out for Rome, having been recommended as a proper person to be admitted to the College of the Propaganda. Here his independent mode of thinking and acting, occasioned him no small embarrassment.—He boldly denied the infallibility of the Pope, found fault with the scholastic divinity, and became intimate with several members of the English Bible Society, who were then in Rome. These circumstances united, rendered him odious to the Romish See, and eventually caused his dismission from the College.

Being thus driven from Rome by the Pope, separated from the visible church, and condemned by its bishop, Wolf began to feel himself disconsolate :—the more so, because it seemed necessary for him to relinquish for ever his favourite purpose of preaching the Gospel. With these considerations pressing upon his sensibility, he sought seclusion in the convent at Valsainte, in Switzerland.—Here he remained for about 7 months; when, disgusted with the insatiable covetousness of the inmates and the dogmas of Popery, he resolved on leaving the convent at Valsainte, for one which was less under the dominion of the Romish See. Passing through Vevey, with this object in view, he met with a Protestant friend, with whom he had been acquainted in Rome. By him he was recommended to some friends, who, it was thought, might procure for him the patronage of the Emperor of Russia.—While waiting at Lausanne, to learn the result of this application, he fell in with an English Clergyman, at whose suggestion he gave up his former plan, and concluded to proceed immediately to England. He was now in his 24th year. Being recommended to the London Jews Society, as a person likely to prove a valuable missionary for Jerusalem and the East, he was placed for a time under the charge of Professors Simeon and Lee, at the University in Cambridge. His deportment and conversation being approved, he was commissioned by the Society in 1821, to carry to his Jewish brethren in the East a renewed tender of salvation by the Gospel. Since that time, he has been indefatigably employed in Palestine, Malta and Egypt,

shunning no reproach—heeding no danger—shrinking from no fatigue—if only he might be the happy instrument of bringing back his far-wandering brethren to the fold of Jesus. [Boston Tel.

### ON RESIGNATION.

Upon a transient survey of the world, we shall probably be struck with what at first sight may appear the unequal distribution of the comforts and necessities of life. While some are abounding in wealth, and possess the power of obtaining every luxury which the ingenuity of man can furnish, others have the greatest difficulty in providing what is really necessary for their subsistence, and rise in the morning without knowing how they shall procure the necessary food for the day. While some are in the full enjoyment of health, and scarcely ever experience a day's indisposition, others are for weeks, and months, and years, confined to their chambers or their couch, and exclaim, that wearisome days and nights are appointed unto them.

That Providence has distributed to every one an equal portion of temporal blessings, is by no means the case; but it is equally true, that the difference is more in appearance than reality, so far as comfort and happiness are concerned. It is certain that a man's life consisteth not in the abundance of things which he possesses. It not unfrequently happens, that the man who has but the mere necessities of life, enjoys more solid happiness than he who is so increased in riches that he knows not where to bestow his goods. The accumulation of wealth generally brings with it a proportional increase of anxiety. Those who are instigated to the pursuit of it under the idea that their possessions will diminish their cares, and add to their enjoyments, generally find themselves miserably mistaken. New sources of anxiety are continually springing up which wealth cannot cure or alleviate, and those who expect to find happiness here, will sooner or later discover that their search is fruitless. It is a plant which, though it may display a blossom or two upon earth, can produce fruit in the soil of Paradise alone. But though unalloyed happiness is unattainable in this life, there is a flower of celestial origin which may flourish in its stead in the human heart, *content*—an essential branch of which is *resignation*. By resignation we are not to understand that culpable indifference to duty which many manifest when events do not answer their expectations; nor that selfishness of disposition which centres all its views and pursuits in itself,

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and has no sympathetic feeling for the afflictions of others. It is such a temper of mind as feels fully satisfied with the goodness of Providence in its allotment of temporal blessings ; and can look on those to whom a larger portion of this world's goods has been given without envy or dissatisfaction ; a temper of mind which endeavours to bear all the vicissitudes of life, all the frowns of fortune with an equal mind ; possessing the happy assurance that all are good and profitable, and will conduce to some important and beneficial result. The Christian does not submit to privation because he has no relish for the enjoyments of life ; he does not practise resignation under afflictions because they are agreeable, but because he knows that no event happens to him without the permission of his heavenly Father, who does not delight himself in the unnecessary pain of his creatures, and who he trusts will in due time remove or alleviate his present sufferings.

To attain this happy frame of mind we should cultivate, in the first place, a more accurate and extended acquaintance with the world. There are few so wretched, who, upon a survey of the world, will not find others still more miserable, as to outward appearance, than themselves. How many are compelled to feel the extremities of hunger and thirst, of cold and nakedness ! How many are reduced from a state of affluence and prosperity to want and dependence ! Here are those who mourn the loss of their dearest connexions. The widow surrounded by her infant progeny, laments the deceased husband ; and with tears of agony commends her children to the favour and protection of heaven. Here, a parent follows a beloved child to the house appointed for all living ; and there, the child drops a tear of affectionate and heart-breaking remembrance over the tomb of a revered parent. Whatever affliction we are called upon to endure, let us remember that we are not alone in our sufferings. There are multitudes, even in our own land, groaning under the same misfortunes, passing through the same or greater depths of affliction. Who are we, that we should be exempted from drinking in our turn of the same cup of which all are called to partake ?

After we have thus taken a survey of the world, or of that part of it which comes under our inspection, it may be as well to withdraw our thoughts within our own bosoms, and endeavour to discover whether, amidst all the sufferings of which we complain, there are not some mercies to excite our gratitude. What if we are deprived of some of those comforts which we have been accustomed to enjoy ; yet we may still be favoured with many which are denied to others. Is our situation the worst we can possibly imagine ? Is there nothing which we still possess, of which God

might deprive us should he see fit? Are we arrived at the *ne plus ultra* of human misery? Surely no. We are too apt to imagine our situation to be worse than it really is; to place all our hopes and expectations on one object; when we are deprived of that, to suppose that we are deprived of all. Our hearts are too often inclined to rebel, and break out into murmurings against the goodness of Providence when events cross our expectations. We overlook our mercies, and fix our eyes only upon what we consider our calamities. But a little reflection upon all the circumstances of our case, and a judicious comparison with the circumstances of others, will, it is to be hoped, convince us of the injustice and impiety of daring to murmur at the dispensations of the Almighty, and lead us to submit with humility to all his will; for, be it remembered, that we merely *hear* or *see* the sorrows of others, but we feel our own. Could we read the hearts, even of those whose situations appear most enviable, we should, it is probable, be very unwilling to make an exchange of circumstances with them.

Let us next consider our unworthiness of all the comforts we enjoy. We have no right to call any thing we possess our own; it is only lent us for a season, to be reclaimed by God whenever he sees fit. Shall the thing formed say to him who formed it, Why hast thou made me thus? Shall we arraign the goodness, the justice, or the wisdom of Providence, because he resumes those blessings which we ought always to have considered as uncertain. The fault is in us, not in God; it is we that err in setting our hearts so fully upon the things of time and sense, and making those things essential to our comfort which were only intended to refresh our hearts for a season, and then to be submissively yielded up to the Almighty Giver.

And, indeed, upon an attentive consideration, we shall find that adverse events are frequently for our good. Our foolish hearts prompt us to desire, that the sun of prosperity should always be above our horizon and its beams never withdraw their cheering influence. But God seeth not as man seeth; he knows that the gratification of our wishes would frequently prove destructive to our happiness; and therefore in mercy he spreads around us the dark clouds of affliction, and calls upon us to pass through the deep and bitter waters of adversity. We are too apt to cleave to earth. Our affections encircle themselves too closely about earthly objects.—We too seldom raise our thoughts and desires to heaven and heavenly things; till at last the objects of our inordinate affections are snatched away from us, and we are led to see that the most excellent of temporal enjoyments are but vain and transitory. Were we

permitted to experience a continual round of this world's good, we should scarcely ever think upon the next. But when we find that our fancied sources of happiness can yield us no supply, we are then led to look to a better and more enduring substance, and to fix our desires and affections above. Let it be considered also, that we are at the best, but very short sighted, and by no means fit judges of what is most suitable for us; but it is not so with the Almighty. He knows the degree of correction we require, the portion of happiness we can bear; and we may be assured, that not one stroke of his rod shall be felt more than is necessary for our good and his glory.

Again, the time of our continuance here is but short, very short. We are travellers to a better country—even a heavenly. Though clouds and darkness at present surround us, this shall not always be the case. A few more days, and months, and years, and our earthly course will be ended; the racking pains which torture the body shall be felt no more. We shall no more have to mourn the departure of our friends, or to weep over the cold remains of those we love. The sorrows of poverty, the pains of hunger, shall no more be felt; but we shall have arrived at that celestial city, where our sun shall no more go down, nor our moon withdraw itself; but God shall be our everlasting light, and the days of our mourning shall be ended. Surely this thought may animate and encourage us under all the adverse circumstances of mortality—they will not continue for ever. An eternity of bliss is at hand; compared with which our light affliction, which is but for a moment, shrinks into insignificance itself.

Let us then endeavour by every means to obtain this most excellent grace. Let us cheerfully submit to all the trials and afflictions which God in his wisdom shall see fit to lay upon us. Let our supplications constantly ascend to the throne of grace, that every affliction may be sanctified to us, and may fulfil that purpose for which it was sent. Amidst all the scenes of wo with which this life abounds, the believer still keeps his eye fixed on that crown of glory which is reserved for him hereafter. With a hope, therefore, full of immortality, he places his treasure in heaven; and thither his thoughts and affections continually ascend.

Ye good distrest,  
Ye noble few, who yet unbending stand  
Beneath life's pressure, yet bear up awhile;  
And what your bounded view, which only saw  
A little part, deemed evil, is no more.  
The storms of wint'ry time shall quickly pass,  
And one unbounded spring encircle all.

[*Christian Guardian.*]

FOR THE CHRISTIAN HERALD.

**LINES**

Written on retiring from the view of an evening scene of gaiety and dancing, at a fashionable watering place.

Ah ! how perverted, and how blind  
 With all its powers, the human mind ;  
 How fallen from a heavenly clime,  
 The devotee of sense and time ?  
 Behold the energies of man,  
 Form'd on his Maker's holy plan,  
 To exercise on things divine,  
 A round of pleasure now confine.  
 Forgetful of his high descent,  
 To feed on husks see man content ;  
 And starving the immortal mind,  
 He feeds, he swells it with the wind.  
 Life, precious season, wastes away,  
 And night will soon extinguish day ;  
 Ah ! how will souls in heaven appear,  
 Call'd to account for seasons here.  
 What will they say, when angels join  
 In praise and service all divine ;  
 Or how appease an injur'd God,  
 Who life, and health, and time bestowed ?  
 Is Mammon's service more desir'd,  
 False pleasure wantonly attir'd ?  
 Are these preferr'd to works of faith,  
 Although their wages paid be " DEATH ?"  
 Almighty maker of my soul,  
 My blindness heal, my lusts control ;  
 Relieve me from the love of sin,  
 Make heav'n itself on earth begin.  
 Give me to find a sure employ,  
 In soothing grief, in sharing joy ;  
 In walking as my Saviour trod,  
 The path to glory and to God !  
 Then shall no tedious hours oppress,  
 No vanity my mind possess ;  
 Nor angels weep to see me fly  
 On sin's gay wing, " content to die."  
 But here my life with active zeal,  
 Its numerous duties shall fulfil ;  
 And Jesus' power my person raise  
 To an eternity of praise.

D. E.

New York, 1823.

**Intelligence.****BURMAH.—BAPTIST MISSION.**

The following distressing intelligence is copied from a Calcutta paper.

We beg to direct the attention of our readers to an interesting letter, with which we have been favoured, from Mrs. Hough, (the wife of the American Missionary at Rangoon, who was deputed by the Burmese to negotiate terms,) addressed to her daughter, a young lady, at the seminary of Mrs. Lawson and Mrs. Pearce, in Calcutta. The affecting yet artless simplicity of the detail cannot fail to interest every reader, and to carry conviction, that the horrors of the scene it describes, are faithfully depicted.

“Rangoon, May 14, 1824.—The English have taken Rangoon, and we through mercy, are spared to tell you the joyful news. I thought, three days ago, that by this time you would have been an orphan.—Monday, 10th, news of the arrival of the English fleet at the mouth of the river, was brought to Rangoon, but we could not believe it, not that we thought it impossible, but we have been often deceived with idle reports, and placed no dependence on any thing we heard. Nearly all the English gentlemen were dining in Lansag’s (a Spanish gentleman’s) garden, and before they had finished their dinner, they were conveyed to the King’s godown and confined in chains. We thought that Mr. Hough and Mr. Wade would escape, being Americans; but while we were at tea, a king’s linguist, with about twelve men, escorted them to the godowns and put them with the other foreigners. Our servants nearly all took the alarm, and Mrs. Wade and myself spent a sleepless and wretched night in this lonely place, with only four servants in the house with us. \*Moung Sheva ba kept by us, and prayed with us, which was no small consolation. The other Christians went off. Tuesday morning, we sent Mr. Wade and Mr. Hough some breakfast, and hoped for a line or two, but they were not permitted to write. I wrote to Mr. Sarkis, begging him to use his influence with the Government, to have Mr. Hough and Mr. Wade released, as they were Americans. He replied that he feared for himself, that he had done all he could, but in vain. We thought we would go into town, and if we could not comfort our husbands, suffer with them; but the town was crowded, and Moung Sheva

\*Moung Sheva ba, a native Christian, who was baptized in April, 1820.—He is an Assistant in the Mission.

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**Intelligence.****BURMAH.—BAPTIST MISSION.**

The following distressing intelligence is copied from a Calcutta paper.

We beg to direct the attention of our readers to an interesting letter, with which we have been favoured, from Mrs. Hough, (the wife of the American Missionary at Rangoon, who was deputed by the Burmese to negotiate terms,) addressed to her daughter, a young lady, at the seminary of Mrs. Lawson and Mrs. Pearce, in Calcutta. The affecting yet artless simplicity of the detail cannot fail to interest every reader, and to carry conviction, that the horrors of the scene it describes, are faithfully depicted.

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cows we expect to lose, as they have not yet returned to the house, which we expected to have found plundered of every thing, and feel thankful to our merciful Father, that he spared us those comforts of which so many are deprived.

"Thus have I endeavoured to give you some idea of what we have suffered, but this is written in the greatest hurry, and goes by H. M. Ship *Liffey*, to Madras."

#### **ENGLISH BAPTIST MISSIONS.**

The Secretary of the London Baptist Missionary Society has politely furnished us with a copy of the last report of that institution. The following abstract will present the most important matters in the report.

#### **CONTINENT OF INDIA.**

The prospect at *Dinagepour* continues pleasing, and the church under the care of its aged pastor, Mr. Fernandez, has received several gratifying additions. The present number of its members is about ninety; and there are nearly as many more connected with them by relationship and otherwise, who have renounced caste, and assemble for religious worship. Five youths from this place are educating in the Serampore College.

The district of *Jessore*, situate about sixty miles N. E. of Calcutta, is described by our brethren as "one of the best cultivated fields in Bengal." It has been occupied for ten years past, by Mr. William Thomas, who, with six native itinerants under his direction, is perpetually employed in traversing the numerous villages, fields and roads; and in visiting the bazaars, ghauts, and other places of public resort, through a considerable extent of country. The church consists of nearly eighty members, inhabiting ten different villages. In four of these the Lord's Supper is regularly administered on successive Sabbaths; and each, it is hoped, may ere long, become the centre of a distinct society. From two villages at a considerable distance, persons have visited Mr. Thomas, requesting that he would go thither to preach the gospel, and his reception among them was highly favourable. At *Neelgunj*, in this district, a large school has been formed. Three native Christian youths have been sent by Mr. Thomas to the Serampore college, and so considerable has been the distribution of the Bengalee New Testament in this quarter, that the *fifth* edition is completely exhausted.

At *Dacca*, where the first attempts to plant the gospel fourteen years ago were wholly unsuccessful, a very gratifying alteration has taken place, in consequence of the introduction of the schools, under the able management of Mr. Leonard. These are now fifteen in number, containing 1300 pupils.

In our last report, Mr. Thompson was stated to be on a visit at Serampore. On his return to *Delhi*, where he usually resides, he employed himself as usual in itinerant labours, and disseminating tracts and portions of the sacred volume to a wide extent. Soon after he reached home, he was cheered by an event highly gratifying to himself, and which excited a great sensation in that populous city. An aged Brahmin, held in the highest estimation among his neighbours for his attainments in Sungskrit literature, after hearing the gospel for some time, publicly renounced idolatry ; and, notwithstanding all the efforts made both to allure and terrify him from his purpose, openly professed his faith in Christ, and was baptized by Mr. Thompson in the presence of many spectators. On this occurrence, our Serampore brethren remark as follows : " This renunciation of Hindooism by an aged Brahmin, eminent for his knowledge of the Shastras, and the sacred language of the Hindoos, being in that part of the country quite a new thing has procured much attention to the doctrine of the gospel. It seems to show, among other things, the *safety* with which Christianity may be safely promulgated in the darkest parts of India.

At *Benares*, the principle seat of Hindoo literature and superstition, Mr. Smith has been stationed about nine years. The church under his care consists at present of twelve members, among whom several Brahmins are included. Ram-dass, a native itinerant, is associated with him in his labours : and so much is he respected by the European inhabitants of the city, that very lately they subscribed, almost without solicitation, a thousand rupees to assist him in erecting a small place of worship.

From *Allahabad*, formerly infamous on account of the dreadful scenes of self-destruction annually perpetrated there, the accounts are still unfavourable. Mr. Mackintosh, and his native companion Rughoo, seem to make no impression upon the Hindoo population of this large city.

At *Mymensing*, the chief town of a district to the east of Jessore, a new station has been formed, in consequence of the removal thither of Messrs, Reily and Robert Gordon, from Calcutta, accompanied by Ramdoorlubb, the Hindoo ascetic, whose conversion was mentioned in our report for 1821. Already a small Christian society of ten persons has been formed.

New stations have also been commenced at *Furruckabad*, under the care of Mr. Richards, at *Jungipore*, and at *Soojunpore*, by Mr. Douglas.

The intelligence from *Cutwa* in the course of the last year has been increasingly satisfactory. Three persons have been added to the church, and several others were expected to follow.

The arrangement, mentioned in our last report, respecting *Beerboon*, has since been carried into effect, and that district, hitherto connected with *Cutwa*, now forms a separate missionary station. It is occupied by Mr. Hampton, who was baptized some years since by Mr. Sutton, and has since been exerting himself very successfully for the benefit of his heathen neighbours at *Tumlook*, near the *Sunderbunds*.

The labours of Mr. Sutton at *Moorshedabad* have, we regret to state, been suspended by renewed illness.

When we mention the name of *Serampore*, our friends will be reminded of a recent event at that station which has excited a very general feeling of painful regret throughout the Christian world. Scarcely had our last anniversary closed, ere the mournful intelligence arrived, that death had visited the little missionary band, which had, for four and twenty years, been so closely united in affection and in toil, and bore away Mr. Ward, the youngest of their number, to his heavenly rest! The particulars of this affecting event have already met the public eye, and the character of the eminent individual who has thus been summoned from his labours, is too generally known, and too highly appreciated, to require any lengthened eulogium. May He, who in his mysterious wisdom, is pleased to remove such efficient agents from the scene of exertion, mercifully grant, that successors of a like spirit, equally devout, humble, and spiritually minded, may be raised up, and thrust forth into the spacious field.

But though the death of Mr. Ward has been, and will continue to be, very severely felt, we are happy to state that the general aspect of affairs at *Serampore* is encouraging. A valuable addition has been made to the number of labourers there, in the person of a Mr. Williamson, a native of Scotland, who, after receiving a liberal education in his own country, went out to India in the medical profession; but having there experienced the power of the Gospel for himself, he has relinquished all other pursuits to engage in making it known to others. Besides visiting the villages around, three little chapels have lately been erected in the town of *Serampore*. Tracts have also been distributed to a great extent, no less than eight thousand having been given away at a single festival.—Once a week they assemble for improvement in Scriptural know-

ledge, when they are encouraged to express their own sentiments on chosen passages of the Sacred Volume, and the Commentary of the late excellent Mr. Scott is read to them in Bengalee. They have even instituted a Native Missionary Society, managed almost entirely by themselves; one result of which is, the publication of a small monthly work in Bengalee, entitled "The Increase of Christ's Kingdom;" and such is already the extent of the native Christian public in Bengal, that the sale of this publication, though at a very low price, nearly covers the expenses.

The success of the experiments in Female Education, first made by our junior Missionaries at Calcutta, and afterwards, on a more extended scale, by Miss Cooke, (now Mrs. Wilson,) having attracted the attention of our senior brethren, they have entered, with their characteristic zeal, on this department also, and at the date of our last communications on this subject, they had established, in and around Serampore, seventeen schools, in which nearly three hundred female children were receiving instruction.

The new College, founded by the exertions of our Serampore brethren, is advancing towards completion. The last annual examination of the students is said to have been truly gratifying; and no less than ten Brahmins were, at the date of the last accounts, availing themselves of the advantages it affords for the acquisition of scientific knowledge. Mr. Albrecht has engaged as Classical Professor for the College.

At Calcutta, amidst numerous impediments from personal affliction, the cause of Divine truth seems to have made a steady progress, though by no means equal to the desires of our friends who are engaged in promoting it. The various services in English and Bengalee have been regularly maintained in the respective places of worship in and around this populous city; and an important change is mentioned as having taken place in the general demeanour of those who attend. Much of that noisy and unbecoming clamour which formerly prevailed in their religious assemblies, has now subsided, and the force of truth appears to be more sensibly felt, though few, comparatively seem inclined to follow its dictates. Some pleasing instances, however, of converting grace have tended to cheer the hearts of our brethren at this important station, and to animate their hope. Ten or twelve persons have been added to the church, among them was a Brahmin of that superior order, called Koolin, whose profession of Christianity excited great astonishment among his countrymen, as it was so evidently opposed to his temporal interests—and an aged Catholic named Gomesh, who, at the eleventh hour, appears to have been reclaimed from ignorance and sin by the instrumentality of Paunchoo, one of the Hindoo

evangelists. This circumstance seems to have afforded our Missionaries peculiar delight. "It was indeed an interesting sight," they justly remark, "to see a Hindoo instructing one who always called himself a Christian."

An additional testimony is borne, in the correspondence of this year, to the benefits resulting from the Benevolent Institution, and other schools established in connexion with the Mission in Calcutta. Indications of hopeful seriousness are observed in many of the pupils; and one who died a few months since, is said to have given undoubted evidence of his real conversion to God. The progress of female schools has been in some measure retarded by the serious illness of Mr. Pearce and his sister, both of whom were compelled, on this account, to leave Calcutta on a voyage for several months; but as this expedient has proved, under a Divine blessing eminently beneficial, and they have returned thither with greatly improved health, we may expect ere long to receive further information on this subject.

The station at *Howrah*, a populous village on the opposite side of the river from Calcutta, appears to grow in importance, and to be highly adapted for usefulness. Since Mr. Statham was fixed here, a chapel has been built, at an expense of 10,000 rupees, defrayed by subscriptions on the spot, and which is well attended. A school has been formed, in which sixty boys are instructed—tracts are distributed in great numbers, and carried to different parts of the country—and it is designed to erect another place of worship, more expressly for the natives, by the side of the high road, along which great numbers are continually passing.

In proceeding to mention the station at *Digah*, we have to notice another of those affecting dispensations, by which we are called to bow in humble submission to the Divine will. Mr. Rowe, who has long resided there, was removed by death, on the 11th of October last, after a short illness, attributed to a cold taken in returning at night from a neighbouring village, where he had been preaching. Thus has the Society been suddenly deprived of an able and diligent coadjutor, who had for twenty years been actively engaged in promoting its object in India. He has left a family of six children, besides his disconsolate widow, to mourn his loss. Mrs. Rowe has been eminently useful in the school department at Digah, and it is hoped that circumstances will allow her to remain there, and proceed with her exertions in that much needed work.

From *Monghyr* our information has been but scanty, but it continues to wear the same pleasing character as before. Several additions, both European and native, have been made to the church,

and the schools, of which there are four for boys, and two for girls, continue to prosper.

The prospect of usefulness at *Chittagong* seems to be confined for the most part to the Schools, which contain one hundred and thirty pupils under the care of Mr. Johannes. These are collected on the Sabbath, together with many of the parents, for direct religious instruction; and there is reason to hope that, in a few instances, the truths so communicated have found their way to the heart.

The large church in the neighborhood of this distant station, composed of converts of the Mug nation, is now supplied by Mr. Fink, who went thither from Calcutta. It consists of one hundred and thirty members, residing in four or five villages, and enjoys the labours of six native Itinerants, who act in connexion with Mr. Fink, and of whose piety and diligence he speaks highly. These brethren have to sustain considerable opposition. One chieftain in particular is mentioned, who is so hostile to the new religion that he will neither suffer Mr. Fink to enter his petty domain, nor allow his people to leave it for the sake of hearing him. Still, the manner in which the cause has hitherto been maintained in this remote corner, affords encouragement to expect that it shall not only survive this opposition, but pass beyond this district into the populous Burman Empire, which it immediately adjoins.

The mention of Burmah leads us to notice, before we proceed to the stations in the various Asiatic islands, that the prospects of the American Baptist Missionaries in that empire continue favourable. In consequence of the medical skill of Dr. Price, the emperor has treated both him and Mr. Judson with considerable respect, and allowed the principal seat of the mission to be transferred from Rangoon to Ava, the capital of the empire, which is said to contain 700,000 inhabitants.

*Colomlo.*—No additions, however, have recently been made to the little church under the care of Mr. Chater: on the contrary, he has been called to the painful duty of separating two persons from his communion, on account of conduct inconsistent with their profession. Under these discouragements, it has been peculiarly gratifying to Mr. Chater, that in the course of the last year, he and his associates in that important work, have completed the translation of the whole Bible into the Cingalese. After a strict examination by intelligent natives, this translation has been highly approved; and it is now undergoing a careful revision, that in a second edition it may issue from the press in a form still more adapted for general circulation. Since his active engagements in this department have terminated, Mr. Chater has revised his Cin-

galese grammar. He has also published a tract in that language, and another in the Portuguese.

From the island of *Java* we have no very encouraging details to communicate. The translation of the New Testament into the Jovanese, has been completed by Mr. Bruckner; some portions have, ere now, been printed at the Lithographic press.

Notwithstanding occasional interruptions from illness, our brethren at *Bencoolen* have been enabled to persevere in their important work. A considerable number of New Testaments and tracts have been circulated, some to places at a considerable distance from Bencoolen; and the Schools which are conducted, as nearly as possible, on the British System, have become increasingly efficient. A commencement has been made at this settlement in printing three distinct versions of the word of God, two of them in languages never attempted before.

The schools under the direction of Mr. Evans, at *Padang*, afford him pleasure, and as some of the pupils belong to native families of distinction, he anticipates much benefit from their future influence. Various opportunities have occurred of circulating Tracts, Gospels, &c. in the Malay language, which he has gladly embraced, taking care at the same time to ascertain that the parties receiving them were able to read and comprehend their meaning.

From *Sebolga*, the last of our stations in this quarter of the world, the accounts which have reached us present an affecting picture of the moral debasement into which the native population has sunk, while the readiness with which, in many instances, they listen to instruction, induces the hope that the time is approaching when they shall be delivered from it. As a specimen of the effect produced on the mind of ignorant heathen by the pure and simple majesty of the word of God, we quote, from Mr. Burton's journal, the following incident, with which we conclude our notice of the station.

"August 10, 1823.—Took with me to the Dusun (or market) this afternoon, the commandments, which I have lately translated, intending to read them, and converse with the people about them. Meeting with the Rajah near the village, I desired him to accompany me to a shed close by, where were seated about twenty persons. He complied, and they all listened attentively whilst I read the commandments through. I then gave them to a Battak man to read aloud, since I knew he would be better understood, reading with the native tone, which is peculiar, and difficult to be acquired. They were much interested with them, and readily en-

tered into conversation about them. One was much struck with their *purity*, and said, that no Rajah, or even priest, ever issued such *holy* and *good* commandments. From this, I told him, we infer their *Divine origin*; none but God has a *heart* to give such. This they said was quite certain. Another remarked, that no one kept all these commandments—whether English, or Malay, or Battak, young or old, priests or common people. From this, I said, we learnt the *universal depravity of human nature*. ‘All have sinned and come short of the glory of God,’ to which they agreed.—Another objected, that these commandments, particularly the fourth, were such as no *poor man could keep*. I told them that they had already remarked that their *holy nature* proved that God had given them, and we must be sure the commandments he gave to all men were such as would be for the real happiness of all men, of every condition, to comply with; and I further endeavoured to show them, that the fourth commandment was peculiarly replete with mercy to the poor; which seemed fully to satisfy them. One of them observed, that this was evidently the way which God had marked out for all men to walk in, but great and wicked men had made others to suit themselves, and then enticed all others after them; like as he had originally given a straight course to yonder rivulet, but men turned it in what direction they pleased (meaning in the rice fields.) The Rajah, after enumerating the commandments, exclaimed, Well, but if the White people, and Chinese, and Hindoos, and Achinese, and Neas, and Battak people should, with one heart, adopt all these commandments, spears, swords, guns, would be of no farther use: we might throw them away, or make hoes of them!”

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#### THE NEW-YORK BIBLE SOCIETY

Held its 5th anniversary in Washington Hall on Monday evening last. In the absence of the President, Gen. Clarkson, who was prevented by domestic affliction from attending, the chair was taken by Leonard Bleecker, Esq. Senior Vice-President. Introductory to business, the 43d chapter of Isaiah was read by the Rev. Dr. Milledoler, after which the officers and managers for the year ensuing were declared, and the annual report presented.

From this document, which was of considerable length, we have derived the following statements:—The society has continued its distributions, through the agency of Sunday Schools and charitable committees. To the former have been made donations amounting to 225 bibles and 950 testaments. Among the other objects of its attention have been the Hospital, Penitentiary, Debtors' Pri-

son, &c. and eighteen bibles and twenty-four testaments were furnished to the emigrants to Hayti. More were wanted for this object, which the limited resources of the society prevented them from giving. The national Bible Society kindly furnished one hundred bibles for this purpose.

During the year, 651 bibles and 1682 testaments have been distributed; and since the formation of the society more than 30,000 bibles and testaments.

To determine with accuracy the want of the Scriptures in the city, a committee was appointed to make exact inquiry in two wards, the 6th and 10th, and it was found that in the former were 264 families, and in the latter 324, without the Bible. These families embraced 1778 individuals above the age of 10 years.—These facts were made known to the public in the society's circular in May last, with the hope of gaining means for furnishing the destitute. This appeal was not attended with the anticipated success; and want of funds has prevented their supply. The receipts of the treasury from various sources have not amounted to more than \$712 60. Of this sum, \$663 81 has been paid for bibles—leaving a balance of \$48 79, but \$542 are due to the American Bible Society for books. The income of the institution has been less than in either of the two preceding years. It was the last year more than \$1000.

Among the prominent objects which will hereafter claim the society's attention, is the Island of Hayti, in the population leaving us for that place. The young men's Bible Society has undertaken the supply of the Sabbath Schools; and by arrangement with the parent association, will attend to this object in future; and the Female Bible Society will have in charge one class of distributions. In the whole city there are but 254 persons enrolled as yearly subscribers to the New-York Bible Society. Persons have been appointed to take measures for an increase of its funds.

On the acceptance of the Report, the Rev. Mr. Ross, of the Methodist Church, addressed the meeting—enforced the necessity of looking *at home* in our charitable efforts—and excited the audience to liberality in the cause of the society.

He was followed by the Rev. Mr. Shoules, whom the chairman introduced as a stranger from the other side of the Atlantic. Mr. S. remarked that he was personally a stranger, but felt relieved from the embarrassment of this consideration, by the reflection that all the friends of the bible are friends to each other. There was a time when in speaking at a meeting of this sort, it was necessary to enter into a vindication of its object, but this period was happily passed away. He remarked on the happy effect of Bible

associations in producing Christian unity—he then adverted to the state of the finances of the society—he had been requested to make some observations on this point, and he expressed his regret at learning from the report that the income of the institution for the year had only amounted to a little more than 700 dollars. He was confident a much larger sum could easily be afforded to this object in a place of the size of this city. In Bristol, (Eng.) the population of which was inferior, £1600 sterling was last year received by the Bible Society.

To show that efforts properly directed would procure the necessary funds for the calls of the society, Mr. S. related the following anecdote.—The income of a Bible association in Birmingham fell short. The ladies took it upon themselves to make exertions for its increase. One of them determined to make application to an individual who had never contributed nor had even been called on, from a belief that he would refuse. She addressed him and laid before him the wants of the society. He declined giving—had never, he said, been a subscriber to any such institution, and used various arguments for continuing to withhold his support. At last, said she, would you give up your own Bible? No, he replied, though I have not made as much use of it as I ought, I would not willingly give it up. Well, replied the lady, think then of the feelings of those who are without it, and have not the means to procure it. Let me ask of you as much as the sum at which you value your own Bible. He rose, opened his desk and laid out a guinea, and then another, and another, and another. The lady thinking he was going about other business, rose to depart. She determined on one more trial. I am in haste, said she, but before I go let me once more ask for *something*, even the smallest trifle.

He detained her, and taking up 73 guineas, here, said he, is a guinea for every year of my life, and, you may consider me hereafter as an annual subscriber to the society.

Some other interesting anecdotes were related by Mr. S. and we hope his address may be followed by the desired effect.

After the collection the Rev. Mr. Cox spoke on the general objects, interests and effects of Bible institutions, and the Word of Life. He took pleasure in appearing in such a cause, where he stood on ground consecrated by Christian Catholicism—where those who had not seen each other, had seen the same Saviour, and could cordially unite in his cause. His address was in a high degree eloquent and attractive, and we should do it injustice were we to attempt a sketch.—*Rel. Chron.*

**ARRIVAL OF EUSTACE CAREY.**

In the ship Factor, just arrived at Philadelphia from Calcutta, came passengers, the Rev. Eustace Carey and his amiable consort, members of the English Baptist Mission family at Calcutta. Mr. Carey is a nephew of the venerable Dr. William Carey. His object, in absenting himself from the mission station, for a season, is the improvement of his health, which has been very infirm for several years. He is most affectionately recommended to the Baptists of this country, by the brethren in India, whose kindness our missionaries have frequently experienced. May the Lord grant him a renewal of health, and make him a very useful instrument in extending the honours of the Redeemer's name in India.

**THE ISLES OF THE SEA.**

The most animating intelligence has reached us from a group of Islands lying in the Pacific ocean, between  $19^{\circ}$  and  $22^{\circ}$  south latitude, and  $158^{\circ}$  and  $160^{\circ}$  west longitude. This group consists of 8 islands, at some of which the inhabitants had never seen a vessel, and at others they had not seen a ship since capt. Cook's.

**AITUTAKE.**

The first sound that saluted our ears at Aitutake was, "It is well with Aitutake. Aitutake has embraced the word of God. The word of God has taken deep root at Aitutake. The maraes are all destroyed. The *vauruaino* is consumed with fire." These, with similar expressions, were heard from every canoe that we passed. We being rather hard of belief, they pointed to the hats on their heads to convince us of the truth of what they said, and held up their spelling books. Others began spelling words to induce us to let them come on board. We admitted the chief, and a man who was among the first that embraced the good word, from whom we got the following information, viz. "that every marae in the island was destroyed and burned to ashes; all the remaining idols were in the possession of the teachers; the profession of Christianity was universal, even to a man; that a large plastered *Fare bure raa* (chapel) was erected, only waiting our arrival to open it." This news was as welcome as astonishing. But what, or who can resist the power of the Holy Spirit?

The teachers (natives) are both in good health, and at home in their work. They confirmed all that had been told us, and more, saying, that the Sabbath was regarded by all as a sacred day. Service was attended by all, and that family-prayer was attended by nearly all.

(To be continued.)

# Seaman's Magazine.

"The abundance of the sea shall be converted unto thee."

*For the Seaman's Magazine.*

## JOURNAL OF THE BETHEL FLAG AT NEW-YORK.

REPORTS of the *New-York Bethel Union*, for the year 1824, have not been monthly published as heretofore, by reason of which many important occurrences cannot now be recorded. Many of us have entered into a covenant with God, and with one another, that we would devote a portion of our time for the salvation of Seamen, and assemble ourselves together on board of vessels, and in Seamen's boarding houses, and pour out our hearts in fervent prayers at the throne of Mercy, that he would adopt Seamen into the family of Christ; and use all our endeavours in making them instruments in carrying the Gospel to all parts of the world. We render thanks to Almighty God, that he has put it into the hearts of so many to be solemnly engaged in humble prayer to the Lord of Hosts for the outpouring of the Holy Spirit on all who traverse the ocean, that they may become the disciples of Christ.

From the commencement of the year to the first of May, we held our meetings every week, on Tuesdays and Fridays, at Williams' and Gardner's sailors' boarding houses. These meetings seemed to be owned and blessed by the great Head of the Church; for many seamen and landsmen confessed with joy and rejoicing, that the Mariners' Church and Bethel Union meetings had been precious to their souls; and the Lord had pity and compassion on them, and convinced them they were lost and perishing sinners. "O do pray for us! for we long to be united to Christ our Redeemer," has often been their cry. Almost every meeting we were earnestly solicited by seamen to pray for them when they were going to sea, that the Lord would have mercy on them, and carry them safe to their destined ports, and return them in safety to their families and friends.

During the month of May we held but one meeting on ship-board, (this was on board the ship *Louisa Matilda*, capt. Wood,) on account of the inclemency of the weather, which brought sor-

row into the hearts of some of the commanders, who had the Bethel Flag flying on board, for the desired purpose of a meeting before they left the port.

The first of June we held a meeting on board the ship Empress, captain Sinclair. The exhortations and prayers were very affecting—one in particular, made by a sailor. "O, my dear seafaring brethren," said he, "I know we are all addicted to profaning God's holy name; let us all knock off from our sins, and embrace the offers of mercy treasured up in Christ our Redeemer, which we have so long rejected and despised. Blessed be God for his goodness unto me a sinner, who have so often profaned his holy name. Twelve months ago he opened my blind eyes—I saw my awful situation, even the terrors of hell were brought to my view; and from that time I have refrained from swearing, and every other sin as much as possible which I saw was abominable in the sight of God, and destructive to my never-dying soul, which has brought comfort into my heart that I never enjoyed before. O, my dear shipmates! do not be deaf to the admonitions and prayers which are made for us in these Bethel meetings; and I beg you will not be unconcerned for your precious and immortal souls, which Christ has suffered and died to redeem."

On the 15th of June we had a meeting on board the ship Franklin, captain Monroe. It commenced raining, which prevented many from being on board; notwithstanding the meeting was very interesting.

On the 25th we held a meeting on board the ship Corsair, captain Porter. There was great silence and attention during the devotions. Some melancholy occurrences which had lately taken place on the ocean, were related. One was the wreck of the schooner Eleanor, of New Providence, with the loss of sixteen lives.

On the 29th of June we had a meeting on board the ship Calhoun, captain Allen. Many shipmasters were there, several of whom delivered addresses. They brought to view the labours, toils, and dangers of mariners, and how necessary it was to put their trust and confidence in the great CAPTAIN of their salvation; he that governs the helm of the universe, and commands the wind and the sea, and they obey him; he who hears our cry in the time of trouble, and delivers us often from threatening death. In their prayers they cried unto God for mercy, and to be delivered from the perils of the ocean and all their past transgressions; and that blessings from heaven might descend on all the efforts made for the salvation of mariners.

On the 2d of July a meeting was held on board the ship Crawford, captain Cobb. The evening was pleasant, and many assem-

bled on board. Soon after the service commenced, one of the Union members, while engaged in prayer, was so overcome, he fainted away, which excited much concern and attention for some time. As soon as he recovered, the devotions were continued until the usual time of dismissal, with such solemnity, that all left the ship with great seriousness.

On the 6th of July a meeting was held on board the ship Commodore Perry, captain Brown. But few seamen were there, but many landsmen and women.

On the 16th the weather was pleasant, and we had a delightful meeting on board the ship Savannah, captain Beebe. In addition to the other solemn exercises of the evening, some mournful tidings were communicated of the sudden death of many mariners, which took place on the 23d of February, amounting to 160 men and 25 vessels. And on the 13th of June a British brig from New Orleans to Liverpool was taken by pirates, and all hands murdered. These and many other things connected with the fatal events of all who are exposed to tempest, climes, pirates, and a sudden death, was conveyed with great solemnity to every ear, and to all appearance to every heart.

On the 20th the flag was flying all day on board the ship Niagara, captain Crane, and the lantern in the evening, but it came on to rain, which prevented us from having any meeting on deck; but some went into the cabin and poured out their hearts at the feet of Christ for the salvation of Seamen, and all who traverse the ocean.

On the 27th July we had a meeting on board the ship Oglethorpe, captain Jones. This meeting may be numbered with some of the best we ever had. There were nearly three hundred on board, among whom were about 30 women. We were favoured with the presence of the Rev. Mr. Green, from Long Island: he gave an address. Three shipmasters engaged in exhortations and prayers, all of which seemed to have a solemn effect on every heart. Many said when they left the ship, "O, it was good to be there."

On the 30th we had a meeting on board the ship Louisa Matilda, captain Wood. As the weather was unfavorable, but few were on board.

On the 3d of August we had the Bethel flag flying on board the ship Juno, captain Miltimore, all day, and the lantern in the evening. About half an hour before the meeting was to commence, rain commenced with violence, which drove all from the decks; some went away and some into the cabin, where we had our meeting.

August 6th we had a meeting on board the brig Juno, captain Candler. There were many citizens on board and some seamen.

On the 10th of August we had a delightful meeting on board the ship Six Brothers, captain Williams. The evening was so pleasant, her decks were full. Many shipmasters were there, and some poured out their hearts in prayer. We heard the sorrowful tidings of the death of captain Henry Keele, who was knocked overboard and drowned, while going from St. Thomas to Norfolk, and captain Allen and his crew were murdered by pirates, near Mantanzas. Almost every day we have the melancholy news of the loss of vessels and crews, which all are exposed to who traverse the mighty deep, whether prepared or unprepared to die, they must go in an instant into the eternal world. Who will not pray for that dear class of our fellow mortals, that they may be saved?

On the 13th of August a meeting was held on board the ship Europa, captain Anthony. The remarks of this evening were principally on the power, wisdom, and goodness of the Almighty ! that omnipresent Being who searches the hearts of all the children of men ; who is the former of our bodies ; in Him, and Him alone, we live and move and have our existence ; Him we ought to love, worship, and adore, reverence and fear, in every breath we draw. What was said on these important subjects, appeared to make a serious impression on almost every mind.

On the 24th of August we held a Bethel meeting on board the sloop Ann and Sarah, captain Howard. There our hearts rejoiced on seeing Seamen address their shipmates.

On the 27th we had a meeting on board the ship Cadmus, captain Allyn. As the weather was so unfavourable, but very few were on board, which prevented the meeting from being conducted and enjoyed. It disappointed many Seamen and citizens, as she was the first ship that hoisted the Bethel flag in America.

On the 3d of September a Bethel meeting was held on board the brig Concord, captain Thomas. Considerable rain fell that evening, which prevented the meeting from being continued any length of time. The Lord orders every thing in infinite wisdom ; he does not withdraw his divine presence from us ; he sees our hearts and interrupts our purposes ; he has spoken to us this season in a language we cannot misunderstand, in preventing so many Bethel meetings by wind and rain ; "for their hearts were not right with him, neither were they steadfast in his covenant." Thus his holy word may be applied to every one of our hearts. We do sincerely hope and pray, that, through the divine blessing of God, the few hours we have been permitted to spend on board of ves-

sels this season, may be profitable to mariners, who may be brought into eternal life and peace through Jesus Christ our Lord and Redeemer.

On the 10th of September, we held a Bethel meeting on board the ship Empress, captain Sinclair. The name and character of the commander of that ship has gone to all parts of the globe. The Bible, the volume of Divine Truth, brought that wandering mariner from nature to grace; he now lives near to Christ, and is continually kept under the banner of his protecting care. He is wafted across the ocean without a tremulous concern for the ark of safety. The feet of many seamen and citizens were directed on board of that ship, and, to all appearance, by the great Head of the Church, for more silence and attention during the meeting could not be seen. The star of Bethlehem suspended over our heads, and the oracles of Divine Truth proceeding from the lips of the disciples of Christ, seemed to operate on the hearts of every individual. Stubborn seamen were compelled by the powerful influence of the Holy Spirit to prostrate themselves before the Lord of Hosts. "O, my dear fellow immortals, thus saith the Lord, 'The soul that sinneth it shall die.' We are all under the sentence of death; this is the awful effect of sin; this has been, and still is, in all nations and all ages of men. Now prepare yourselves by repentance, prayer and supplication to meet the Lord your God; for he will meet thee as a God, whose purposes are as immoveable as a throne. When you are dying, can your sinful companions save you, or deliver you from going down to the grave, or from going down to hell?—These meetings are held for the sole purpose of expostulating with you, and pleading with God for you, if by any means, while yet there is hope, you may be plucked as brands out of the burning. One thing we can say with confidence: to you, this evening, is the word of salvation sent; to you, are the blessings offered, "He that believeth on the Son, hath everlasting life, and he shall never come into condemnation." And many other things were said which produced a solemn effect.

On the 17th of September, a meeting was held on board the ship Clifford Wayne, captain White. We cannot give a just description of this meeting. One thing we can say with confidence: the Lord was there and operated on the hearts of many by his divine presence. After singing a hymn, expressive of a sole desire to devote a portion of time in prayer to God, to be prepared in the hour of death, and enfolded in the arms of Christ and carried to heaven, the following mournful tidings were communicated, which called loudly upon us to pray for mariners, as so many are suddenly taken out of time into eternity. On the 5th August the En-

glish ship Shannon was taken by pirates and all the officers and crew murdered ; the head of the captain was cut off and stuck on a pole. A correct statement from captain Josiah Rhodes, of the brig Henry, belonging to Connecticut, who was taken by pirates, where he was credibly informed they had a few days before taken twelve vessels and murdered every one on board. They hung captain Rhodes twice by the neck, and drawed a knife twice across his throat ; but by the providence of God, he and his crew were saved from death by some English boats. The pirates made their escape. Many other catastrophes were related. Serious and affecting comments were made upon them all, which produced many sighs.

On the 21st of September a Bethel meeting was held on board the ship Hudson, captain Champlin. The weather was remarkably pleasant, which filled the ship with seamen and landsmen.—The devotions were commenced by singing the following hymn :

"Where two or three with sweet accord,  
Obedient to their sovereign Lord,  
Meet to recount his acts of grace,  
And offer solemn prayer and praise," &c.

The Rev. Mr. Truair delivered an address, which brought tears from many eyes. "Many things have been said to you which are too important to go unnoticed ; but I feel disposed to say a few words. I entreat you, by the majesty of that God, in whose name I come, who speaks not in vain to angels ; O that he may not speak in vain to one on board this ship. I beseech you by all the bowels of compassion, that you will not sin another day nor hour against that pure and holy God, who has done every thing to redeem your souls. O do knock off from all your sins, and go to Christ, who stands with open arms to receive every one who repents and forsakes their sins and prays to him for mercy. Have you ever cast a longing eye towards the shores of a glorious immortality, when you pass the sea, the boisterous, unpleasant, dangerous sea, that separates you from all your friends ? Does it not pierce your hearts and bring you to a throne of grace ? If it never has, I hope it always will in future. But if you are determined to give yourselves no further concern for your souls, I entreat you to be cautious how you expose yourselves in the mean attempts to pervert others from believing the truth of the Gospel. I believe your consciences tell you that you were born the natural subjects of God, for your rational nature makes you capable of receiving the law from God, and binds you to obey it. Will you dare to deny this ? Will you dare to assert your innocence ? Search the records of your own consciences, and they will tell you there is

not a just man upon earth," &c. After he had ended his address, it was requested that some sailor present would make a concluding address and prayer. All was silent for a minute. Then a man came from those that surrounded him, and said: "I hope none of you will be offended in seeing me, an African, on board this ship, and in saying a few words to you. I am a poor ignorant creature; I cannot read nor write, and I cannot speak English; but I want to say something, for I never was at a Bethel meeting before. My dear shipmates—I find this meeting is for us; we need every thing that can be done to awaken us from our stupid situation. I see and hear they want us to go to Christ, who is willing to receive us. I hope the prayers that have been offered up to Almighty God for us, will be answered, for we are all such sinners we need mercy from Heaven. I know I do—although the Lord has opened my eyes and conveyed light into my never-dying soul, yet sometimes I think I am unprepared to die. Blessed be God for what he has done for a poor ignorant, sinful African like me! He has convinced me I was a lost sinner; and if I want to be saved I must go to Christ. I have listened to his kind and merciful invitation, and have given myself to that glorious Redeemer, and I believe he has accepted the offering I have made. We that follow the sea, think we have nothing to do until we are dying, and then cry out, Lord have mercy on me! and all will be well with us. If that is true, how many millions there are who die so suddenly, they have no opportunity to say a word? And what can a poor sailor say when he falls from the yard arm into the ocean, or suddenly washed overboard, not a word can proceed from his lips? Many of these deaths have I seen, which convinced me, I must believe in the Lord Jesus Christ, and obey all his righteous commands if I want to be prepared for heaven. You may despise and hate me for what I say, because I am a coloured man. But I love you all; and it is impossible for me to tell how much I love you, and how anxious I am for your salvation. I feel now as though I would be willing to sacrifice my life for you, if you would become the disciples of Christ. You were all born in a Christian land, but I can look back on a barren and heathen wilderness where I was born, and knew nothing about God, heaven or hell. I own now there is a God, and well I may, for I cannot open my eyes, but I must see evident proof of his being, his presence wherever I am. I feel him within me in every breath I draw. In him we all live, move, and have our being. O pardon me for what I have said, for I am a poor ignorant creature."

## SOCIETY FOR PROMOTING THE GOSPEL AMONG SEAMEN.

It is known to our readers that for some time past, two ministers have been employed by this society to labour among the seamen of this port; viz. the Rev. JOHN TRUAIR, and the Rev. HENRY CHASE. The society was aided in the support of the latter gentlemen by the United Domestic Missionary Society, whose funds are now so very low they are obliged to limit their engagements; this circumstance, and another no less important, viz. the great debt of the Mariners' Church, has compelled the society to withhold their support from Mr. Chase, a circumstance rendered more painful to the Directors on account of the very faithful manner in which he has served the society, and his zeal and devotion in promoting the spiritual interests of seamen. We trust his labours have not been in vain in the Lord, and have no doubt, that many sailors will hereafter point to him as the honoured instrument of their salvation.

The ministerial duties connected with the seamen's service now devolve upon Mr. Truair, and we would take occasion to remark, that he might be greatly aided in his labours if laymen, who feel an interest in the welfare of seamen would spend an hour or two on the Sabbath in visiting the docks and boarding houses, and urging sailors to attend the church, and other means of grace.

## SAILOR'S HYMN.

*Singing in the Middle Watch.*

"At midnight I will give thanks unto Thee." Psal. cxix.

Yes, Lord, my grateful voice I'll raise !

At midnight, in my watch at sea,

The floods shall hear me sing thy praise,

And tell what grace has done for me !

The moon, and stars, and fish, shall hear !

Millions shall catch the grateful sound !

And winds shall o'er the ocean bear

My praise, till earth and heav'n rebound !

I'll praise for grace already given !

I'll praise for grace I'm yet to have !

I'll praise for grace "reserv'd in heaven,"

With glory crown'd beyond the grave !

